Engineering Practicing Qur’anic Values in Public Spaces: Problems of Islamic Social-Cultural Change

Rekayasa Praktik Nilai Agama di Ruang Publik: Problem Perubahan Sosial-Budaya Islami

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Abstract: Starting from direct observations of the life of the community where the writer lives, Jambi province, and other regions where the writer has visited in Indonesia as well as a number of Muslim-majority countries in the Middle East and non-Muslims in Asia, Australia, America and Europe and are enriched with literature research, this paper attempts to respond to the question why Qur’anic values are often not reflected in the behavior of people dominated by Muslim areas that should be more Islamic than others? This study concludes that the theological view of Muslims who view that sanctions against violations of religious values will be punished in the Hereafter contributes to their disobedience to a regulation that is deemed to be erroneously mere earthly. In addition, the weakness of direct sanctions by certain regulatory authorities or the actual (actual) law regulating no one's religious background is the second largest factor. It is just that the general public is more concerned about the religious background factor of the violators than the lack of legal sanctions that actually do not see the religious background factor. These are then responsible and hidden factors that hamper the socio-cultural changes of Islam in public spaces in Muslim-majority-populated areas.

Key words: socio-cultural changes, public spaces, Islamic values

Abstrak: Berawal dari pengamatan langsung terhadap kehidupan masyarakat di mana penulis tinggal, provinsi Jambi, dan daerah lain yang penulis telah kunjungi di Indonesia serta sejumlah negara mayoritas Muslim di Timur Tengah dan non Muslim di Asia, Australia, Amerika dan Eropa dan diperkaya dengan penelitian kepublikan yang dilakukan. Makalah ini merupakan versi revisi draf Bab Pendahuluan yang akan disiapkan sebagai kompilasi buku (mendatang) dari opini...

Kata kunci: perubahan sosial, tempat umum, nilai Islam

A. Introduction

"Every culture has a story, an explanation of where the world came from, an ethical framework of appropriate behavior, an understanding of what it all means. Every culture believes its own cosmology, and believes it to be the only real story. Every culture believes the stories of other cultures to be wrong. Ultimately, the story each culture posses is neither right nor wrong, but rather a lens through which the world is viewed. That lens may shine light on certain realms, while obscuring others from view." (Alexis Zeigler, 2007)

Today, or precisely in this era of globalization, there is no longer a socio-cultural life that does not affect each other, whether in open public spaces or even in closed workplaces. The socio-cultural life of a country, even remote villages or regions will affect or be influenced by other countries or regions through information technology products and mobility of people who make tour travels or other business ones. Weak social-cultural life of a country or community can always be the object of business, politics and even colonies in a
broader sense by a stronger or more powerful ones. Therefore, to discuss and understand why certain socio-cultural lives of a community which is almost always constant or has changed very slowly and to turn it into a more positive direction and contribute to more civilized world is very important. This paper will discuss normatively supported by relatively few empirical and superficial observations of the practice of religious values in public spaces that more specifically see why there is such a slow change and what efforts might be engineered to overcome this slow change.

There is a very sharp discrepancy between what is claimed normative (sourced from the Qur'an and Hadith of the Prophet Muhammad saw) by Muslim preachers as a good religious value to be applied in their daily social-cultural life, both in relationships between human beings, human beings with socio-cultural behavior of Muslims with the natural surroundings and humans with their daily behaviors in general. Among the most important examples is the claims and beliefs of Muslims that the height position of Islam among other religions is nothing comparable to it. But in the reality of everyday life in a relatively long time and in a number of regions almost anywhere occupied by the majority of Muslims, this claim seems to be naive and cannot be proven in the field.

On hygiene, for example, Muslims believe that cleanliness is part of their faith. But in fact from the ten cleanest countries in the world none of the Muslim-majority countries. These countries are Iceland, Sweden, Switzerland, Norway, Mauritania, Kostarka, France, Austria, Cuba and Singapore in the tenth place of the 10 most cleanest countries in the world.

To be more specific, the top ten cleanest cities in the world are Kalgari (Canada), Adelaide (Australia), Honolulu (United States), Minneapolis (America), Kobe (Japan), Copenhagen (Denmark), Helsinki (Finland), Wellinton New), Oslo (Norway) and Preirburg (Germany). Of the top ten cleanest cities, none of them is of the Muslim majority.
While the city's most honest inhabitants of the world based on survey results by dropping the wallet at random which then returned to the owner or the security as follows; Helsinki (Finland) with the level of honesty reached 92%. Mumbai (India) followed in the second rank of honesty of its population which reached 75%. Budapest, (Hungary) and New York (United States) followed in the third position with a 66% honesty level. While in the fourth position is Moscow (Russia), and Amsterdam (Netherlands). While in the next position are Berlin (Germany) and Ljubljana (Slovenia), London (UK), Warsaw (Poland) and Bucharest (Romania), Rio de Janeiro (Brazil) and Zurich (Switzerland).  

By using a number of important indicators related to the socio-cultural life of the community, such as low levels of crime, relationships with neighbors, horizontal or warring conflicts, school security and so on, it was found that the world's peaceful countries are Iceland, New Zealand, Portugal, Austria, Denmark, Czech Republic, Slovenia, Canada, Switzerland and Japan.  

Another most important aspect is about obedient citizens. After the survey, ten countries were found as Britons, Singapore, New Zealand, Austria, Germany, Holland, Sweden, Finland, Norway and Denmark. The author repeatedly hears the comments of traveling companions to some non-Muslim majority city commenting such as "here we feel more Islamic, right?", a phrase similar to what Muhammad Abduh once revealed when he was visiting France in the early 20th century ago. This quotation is relatively common when one strata student follows the course of Modern Thought in Islam of Islamic universities in Indonesia.  

The last important aspect relating to socio-cultural life of society (of course there are other factors that have influenced it) is the aspect of happiness of life. Ten of the world's happiest citizens are Switzerland, Norway, Canada, Denmark, Austria, Iceland, Australia, Finland, Sweden and the Netherlands. The
feeling of happiness is, of course, the output of the reality of the various life factors discussed above.

As has been shown above that no country exists in the top ten list in the various areas of socio-cultural life and the above environment of a predominantly Muslim country, not even Indonesia and Malaysia. This paper seeks to answer the question why the socio-cultural life of Muslims in various countries is inversely proportionate to the suggestions contained in the holy book, including from the hadith of the Prophet Muhammad.

Social change can be defined as changes in social interactions, institutions, stratification systems, and cultural elements over time, and with consequences that are considered relatively important. The practice of Islamic values in the public sphere can be understood in order to understand change so that change can be directed in a certain way toward a particular or particular social order. While culture can be defined as transmission from one generation to the next, through teaching and imitating knowledge, values, and other factors that influence behavior. It can be refered to social norms, customs, traditions or religions.

It is therefore understandable that culture is the belief and values of customs that are transmitted by ethnic, religious, and social groups and that are relatively unchanged from generation to generation. From these definitions there are three main keywords: transmission, belief (religion) and values. Based on these cultural definitions we can talk more about what constitutes socio-cultural change. Cultural changes are confronted with the evolution of informal constraints, such as beliefs and values within a group (religion, ethnicity, ethnicity or alike). Hence, the Islamic socio-cultural change referred to here is a change seen from the perspective of Islamic values in the lives of Muslims, Muslims with non-Muslims and Muslims with nature and the environment wherever they are.
However, whenever I start to thinking about, discussing and writing topics that link Islamic societies to Islamic socio-cultural changes, the author always feels being confronted with the reality in the middle to lower layer or society that (academically) there has been narrowing meaning of religious life for some Muslims relatively for a long time. The "piety of the individual" with some mahdhah worship, the ritual of performing a particular Islamic ritual or obligation to God directly does not often go hand in hand with "social piety", worship ghairi mahdhah in the relationship between human beings and their surroundings. For some Muslims what is termed as religious life is often only limited to the performing worship such as prayer, zakat, fasting, the implementation of hajj or the like. This includes reading and studying the Qur'an and Hadith (regardless of the practice of daily behavior as commanded by both), learning Arabic, and learning other tools, such as Nahwu-Saraf, Bayan, Badi', Ma'ani, Balaghah and its other kinds. Other things also include dressing in "Islamic" fashion or some dressing in the Middle Eastern style and the like are considered to be religious life and are proud enough to be just like while at the same time throwing garbages in the street or violate traffic signs.

The above acts of worship should also reflect in the daily life in the public sphere, relating to the rules that exist along the way, in places with shared places with others and so regarded as non-existent or not closely related to the above worship. For example, managing clean and neat spatial planning, adherence to traffic signs and other public spaces, clean environment, maintaining and preserving nature, building mutual public trust, malnutrition, human rights, animals, uttering words of praise and adulation of one's advantages and fortunes in public spaces and the like are often regarded as mere world affairs. The practice of worship and servitude to God has not consistently affected a person's life in dealing with his fellow human beings, the environment and the natural surroundings.
The above acts of worship should also affect Muslim’s life in the public sphere. For example, they should also obey the rules that exist along the streets and in shared places with other members of communities. But these are regarded as if non-existent or not closely related to the above worship. Some other examples, managing clean and neat spatial planning, adherence to traffic signs and other public spaces, clean environment, maintaining and preserving nature, building mutual public trust, malnutrition, human rights, animal rights, uttering words of praise and adulation of one’s advantages and fortunes in public spaces and the like are often regarded as mere world affairs but non Islamic related. The practice of worship and servitude to God is not much and does not consistently affect a person’s life in dealing with his fellow human beings, the environment and the natural surroundings.

Even destroying forests and the natural environment through the mining of crops both legally and illegally (but no attempt to repair and preserve them), through red lights of traffic regulators that are potentially harmful to others and themselves. Reports of traffic accident statistics written in various places by the Traffic Police and Transportation Department are considered mundane matters that are deemed to have no connection with religious teachings. Catching fish that has no chance to feed or even kill it with poison fish that kill the small fish in the river though cannot be eaten, as if nothing to do with Islam. Littering the rivers that partly can no longer to bathe anymore let alone to drink has nothing to do with Islam they embrace. Worse yet, Islam is synonymous with what is related to Arabic. Even reading barzanji is considered a part of religion, Middle Eastern songs (Arabic) are often belly danced background is considered an Islamic song. While passing through red traffic lights and dumping trash or cigarette butts from cars along the highway is considered totally unrelated to Islam. Perhaps because there is no Arabic as opposed to the Middle East song and the barzanji.
Therefore, to engineer Islamic social change by correcting wrong behavior in the above mentioned matters is deemed not to be closely related to the practice or implementation of Islamic values. Islam becomes so narrow and very often loses its meaning in the public sphere. Islam is merely considered a few minutes before entering the time of prayer and a few minutes wٟrid (chanting of God’s Names) after prayer or some steps before entering the mosque. Islam is only considered to exist in the pulpit of jum’at, in mosques, in mushalla, in surau, in some hours in madrasah and pesantren. Zikr is only considered literally by reading La ilaha illa Allah and the like only. While remembering God in order not to do the things that are not true by religion as described above is considered not a part of the God remembering.\textsuperscript{10} 

**B. Islamic Values and Social Change**

Referring to several verses in the Qur’an and some hadith of the Prophet (for example quoted below), the engineering of socio-cultural change in Islam and / or becoming agent of social change is an individual obligation imposed on everyone as well as the obligation of mahdhah described in advance. Because the collective change of a society can only take place when individuals play their respective roles in the process of change. Among the examples of verses that can be cited here is in Surah Ar-Ra’d verse 11 where Allah says which means:

\textit{Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts; and if Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender beside Him.}

While in Surah Al-Anfal verse 53 Allah also says which means:

\textit{This, because God would never change the blessings with which He has graced a people unless they change their inner selves: and [know] that God is all-hearing, all-seeing}.\textsuperscript{11}

In Surah Al-A’raf verse 56 Allah says which means:
hence, do not spread corruption on earth after it has been so well ordered. And call unto Him with fear and longing: verily, God’s grace is ever near unto the doers of good.

In addition, in a Hadith the Prophet said that means:

Anyone whose day is worse than the day after, then he belongs to the wretched. Anyone whose day is the same as the day yesterday then he would be the losers. Anyone whose day is better than yesterday then he belong to a group of fortunate people.

Two of the above mentioned verses of the Qur’an (Ar-Ra’d verse 11 and Al-Anfal verse 53), suggest that the initiative to create change in order to make today better than yesterday and tomorrow in order to be better from this day must come from man himself, not something that can be awaited and come from the outside, that is starting from fixing his or her heart. Meanwhile, avoiding the life of the evil stamp as what the Prophet reminded of in his hadith above is an obligatory act. It can therefore be assumed that creating Islamic social change is an obligatory act for everyone to do (necessarily according to the capacity of each individual). Therefore it is also understandable that the people who prefer to maintain the condition of life as it is today actually belong to their group which is considered to be a loser. Losing behavior is strictly prohibited in the teachings of Islam. But this behavior can be seen in the daily life of Muslims as an example of the outcome of their behavior above.

To discuss socio-cultural changes above, the author tries to assemble them by using the theory of social change promoted by Malek Bennabi (1905-1973) and link it to theological worldview/Weltanschauung and the perception of some Muslims about the sanction of religious teachings in the afterlife.

C. Knowing Malek Bennabi

Malek Bennabi was one of the foremost reformers of the 20th century, originally from Algeria. Indeed, he has some brilliant ideas to revive the spirit of rebuilding a drowned Islamic civilization. But among a number of Islamic

In his various works, unlike most of the thinkers of the twentieth century, Bennabi does not use taraqqi, taqaddum or nahdah which seem to be more narrow or micro for him, but very often uses broader terms, elitist and far-sighted philosophical views forward. He did this in order to place his thinking within the broader spectrum of creating the foundation of Islamic civilization as part of a world civilization that extends far into the almost endless future and across the various ethnic and tribal peoples of the world.

For Bennabi, humanity that can be influenced by psychological-temporal factors is a major factor in social change. It is therefore possible to modify the style of the life of a society and make plans for future change. This can be done by means of behavioral change in the person’s self which is the main prerequisite for change at the community level. Relating this important cultural and social change, Bennabi wrote *Musykilat al-Thaqafah* *(Cultural Problems)* and in connection with the problem of ideas he wrote *Musykilat al-Afkar fi al-‘Alam al-Islami* *(Problems of Idea in the Islamic World)*.

Therefore, social change, for Bennabi, must begin from within a person’s soul (fard) in order to transform himself into a person (shakhs) in the physical sense. The transformation of the soul into a person is essential because it allows him to modify the basic elements into a human race and encourage social tendencies that connect him to the surrounding community. For him, a person
is not only an individual who gives birth to a descendant, but he is a complex creature producing a civilization and at the same time he is also the product of civilization itself. Man, in Bennabi thought, has a central position, especially in his view of social change, because humanity is the main social tool. If humanity moves then society and history will move, but if humanity ceases then society and history will also stop.\textsuperscript{15} What he means by human movement is not only in the physical sense, as described below.

According to Bennabi, social behaviors and historical journey are the result of three elements of man, namely the hand (yad) (probably including the feet?), The heart (qalb) and reason (aql). Therefore, every social activity begins with the motivation of the heart, direction and justification of the mind and the physical movements (hands and feet).\textsuperscript{16} The events and movements of history derive from the interaction of three essential realms: the world's leaders, the world of ideas and nature. Although the world's leading figures occupy a more prominent position than the other two, according to Bennabi the world of ideas plays a very vital role in social change. He argues that in building a civilization, the wealth of a society is not measured from the possessions they possess,\textsuperscript{17} but from the wealth of ideas they convey and talk about which results in the view that it is the civilization that produces its products.\textsuperscript{18}

Bennabi believes that the most serious problem faced by Muslims is the result of the fact that Islam has lost its social function among Muslims, losing its function in public spaces. Islam is more vertically functioned in relation to God alone. Furthermore, he argues, civilization is the summation and composite of morals and material that enable the society to provide each of its members with all the social services necessary for them for the sake of progress. Hence he sees civilization as not only a matter of economic progress but rather as a dynamic product and the first of which is the element of social morality.\textsuperscript{19}
D. Contextualization of Theory of Malek Bennabi

In general, social change is a general term referring to the changes that occur in the nature, social institutions, social behavior or social relationships, social communities, or other social structures; any event or action affecting a group of individuals having shared values or characteristics; advocacy action for the creation of change in society in a normative way.\textsuperscript{20}

More specifically social change can be interpreted as: qualitative changes in the structure and framework of society, that help the society to better realize aims and objectives. Development can be defined in a manner applicable to all societies at all historical periods as an upward ascending movement featuring greater levels of energy, efficiency, quality, productivity, complexity, comprehension, creativity, mastery, enjoyment and accomplishment.\textsuperscript{21}

If social change is linked to a person’s behavior, then behavior is more likely to change if: the person forms strong positive intentions, or making commitments, for behaving such a behavior; there are no environmental constraints that make it impossible for such behavior to occur. The person has the necessary skills to perform the behavior. The person feels that the benefits of doing the behavior outweigh the disadvantages. The person feels the normative pressure to do the behavior rather than not doing it. The person believes that behavioral performance is more consistent than inconsistent with his or her image or that it does not violate personal standards. A person’s emotional reaction to behavior is more positive than negative. Finally, the person feels that he or she has the ability to perform the behavior under a number of different circumstances.\textsuperscript{22}

If the above theory of social change is used as a scalpel for the problem of the stagnation of Islamic civilization and culture in Islamic societies, especially in public spaces, then the question of whether the problem of implementation of Islamic values in the Muslim society mentioned earlier can be answered. The
most important problem is Muslim habits, to perform and continue their ancestral habits (tradition in a narrow sense) and lack of support for big ideas to create change. Tradition in this context can be interpreted any custom which Muslims do in social life which is the legacy of their ancestors, some of which may not be Islamic or contrary to Islamic reason. But the more acute problem is the bigotry to defend it even if it is defended and how to defend it is wrong. Something is considered correct because it is just a mainstream behavior (mostly Muslims). This is what causes the thinking and what steps are taken to improve it is a step that is considered wrong. Therefore any way that will be done will be considered wrong, especially if it is done by individuals or minority groups, although what is done and how to do it can be justified by Al-Qur'an and Hadith of Prophet and other traditions (opinion of some scholars both classical and contemporary).

The next issue is if what Muslims are waiting for is a new mainstream in the life of Islamic societies, such as intellectual / academic groups, whereas the percentage of Muslims who have had knowledge and experience and commitment to it is relatively much smaller and not comparable because of the continuing number to the highest level of education is very little. Therefore, it can be understood that the originator of ideas of social change will be less likely to become mainstream in the Islamic community for a relatively long time.

It is therefore also necessary to have more active role of other "intermediary" groups, such as students, culturalists and professional mass media workers, who can often create symbolic work products for change through their social criticism. However, the first group is often regarded as an entertainer rather than understanding the significance of his thinking. While media work through reportage and columns in particular are more often seen as enemies or business workers the same as other business workers, because both
are more focused on seeking for profit rather than the idealism of the creation of social change in order to improve quality of life in the community.

One of the best ways to do so is to provide opportunities for ideas of change that appear to be digested by the wider society without prior a priori against it. This a priori attitude, for Bennabi is the enemy of the restoration of Islamic civilization which until now, according to him, is still buried.

Besides these two verses mentioned above, Bennabi also frequently quotes Surah Yusuf verse 87, which means; "And do not despair from the grace of God. There is no despair of the mercy of Allah but the disbelievers." It seems that this is done by Bennabi because it is often found in Islamic society that members of the community are so quick to give up seeing anti-change attitudes often win the competition because of the above argument, that is, the mainstream.

According to Bennabi the first step that must be taken to mobilize public energy in an effort to create change and make tomorrow better than today or in this context to rebuild the buried Islamic civilization is to conduct cultural regeneration. Improving culture, for Bennabi is as important as creating social change, because culture can be influenced by the nature through which humans can have influence in the society.

Another problem that can also prevent Muslims from ignoring the rules and ethics of life in the public sphere is the belief in the existence of sanctions or laws against the sinners after death, in the grave, in the fields of mahsyar and in hell after the doomsday. In a number of verses and hadith of the prophet are stated that a person who behave evil, will get the punishment or the quickest punishment after death, namely in the grave. After that they will be punished in the mahsyar fields, and lastly in the hell fire with various levels of depth and severity of sanctions or punishment.
In addition, in the teachings of Islam is also known for the pardon in the world. Although there is also a verse or hadith that states a person can also get punishment in the world, but the forgiveness through repentance can be more dominant than sanctions or doom given in the world.

The belief that natural events of disasters can be regarded as a reproof or punishment of God, but is often regarded as punishment for another person, not for himself, or also often regarded as a law of nature that has nothing to do with the human bad behaviors who live on it. In the case of Indonesia, for example, there are a number of great natural events that can be understood as reprimands from Allah on the behaviors of Muslims around them, namely the Tsunami in Aceh in December 2005 and Lapindo Mud in East Java Sidowarjo in 2006 and landslides that drowned houses and its contents in relatively large numbers in Indonesia. For the case in Jambi Province, the most examples are gold miners who are buried trapped by the soil or sand they themselves dug as a place to look for the gold that has been destructive of nature so vast.²⁴

E. Cultural Regeneration

Traditional cultural nuances known as 'high-value art' are certainly not entirely usable here, because they are too simple. Cultural understanding in this context should be seen as a more complex entity, a process and product, a way of life and artifacts, a mode of production and a mode of consumption. Culture is an expression of a particular meaning and values not only in the arts and learning of everyday life but also in institutional behaviors. For the general purpose of this paper, 'culture' can also be interpreted as anything that is featured in artwork, libraries, archives, architecture, museums, heritage and cultural tourism²⁵. Of course, including and perhaps most importantly, the way members of society either as individuals or collectively perform or say something of high value from which a reflection of a meaningful and high-value civilization
structure is reflected. Anyone or group of people from outside the community will be amazed or at least give more judgment whenever and wherever to see the superiority of the community’s collective behavior.

While the general notion of 'regeneration' is the revival of renewal, or the transformation of the place or society. It is a response to the decline, or regeneration. Regeneration can be viewed in terms of results and processes at once. Regeneration can have physical, economic and social dimensions, political and merging of all this side by side or a single entity. Thus, cultural regeneration can be understood as an attempt to process the re-livelihood of high values of the behavior of members of society and institutions and other devices in the life of a society whose vital importance is determined by the individuals who make up the occurrence of a society.

In the process or one of the outputs of regeneration is the creation of a new profile or character of a society. One outcome of the emergence of a new profile or character of such society will create a new collective identity of the community which then becomes the glue of the building of civilization that is being rebuilt as described above.

In order to see whether or not such change can work with new profiles through a new collective identity can be measured from how often the collective identity is consistently referred to as an appreciation of the person who corresponds to this identity or is often reprimanded or insinuated by other members of the community when someone is behaving personally or groups that contradict the ideal new identity that this dream has become. For example, when a motorist prioritizes pedestrians to cross the street where pedestrians should have priority, other road users give praise to such drivers. This behavior is always used as a reference by road users by giving thumbs up to the driver whose attitude has the value of "civilization" earlier. Conversely, when a driver or passenger of another vehicle dumps rambutan junk, tissue paper or cigarette
butts from the car in front of him, then the others insinuate or reprimand him by sounding his car horn as a sign reminiscent of the mistakes made by the driver in front of him. And so on. In summary, there is a sense of collective discomfort when the shared identity is disturbed by the behavior that disrupt such identity.

In the process of engineering social change in order to rebuild a buried civilization is certainly not necessarily invariably altered all physical forms of social infrastructure that exist, because sometimes it is only necessary to change the worldview and meaning of social infrastructure. With this understanding, the mainstream resistance as described in earlier can be minimized. In turn the process of cultural generation transfers to create a better tomorrow from today will be accomplished with a more definite step without meaningful interference.

F. Islamic Social Change

In Islam, on the other hand, the leading role of the creation of social change is the concept or engineering of thought, although sometimes it is often minus the laboratory of practice in society. This concept is called ijtihad, that is, all attempts to construct a sustainable argument for the creation of new meanings to strive for innovation, or positive changes and advancements that benefit Muslims from both worldly and faithful perspectives. This is the most often and common concept referenced throughout Islamic history when Islamic scientists are confronted with the changes taking place in society.

However, there are a number of concepts and other equivalents for the creation of social change that are generally also normative and theoretical scents but minus the public labor. Among them is the idea of tajdid (renewal). Another term that also has the same equivalent as an agent of change in Islamic thought is islaah (ie attempts to correct more negative changes). The other term which is
also relatively widely used is istislah (ie attempts to express the flow of public interest).

This is probably what Ziauddin Sardar means, "I think it is the job of reformers to be ahead of their time." This means that a thinker should not force the whole or the average member of society of his time to understand what he thinks or writes in his works. Because so often the thinkers anticipate the era until a few decades earlier than what may happen to market the development of the surrounding society. Therefore, only certain members of society can understand it, often elitist in its day, but become so realistic in later ages. While members of society generally think for the same day, or most probably some time later only. Of course for them this realistic future is an absurdity that has no earth of foothold in their eyes.

Theoretically and normatively, it appears that the upstream of the idea of social change in Western or secular society is for society in order to achieve profit for the interests of certain people or nations as well as certain individuals or groups within the society or nation as well. On the contrary, in the Islamic concept should be the most benefited is the interests of the whole nation and equally groups and individuals in that society. Therefore, what happens to both this form of theory and norm is the marginalization of a particular society or nation, or a particular individual or group within the community or nation.

Therefore, from the relatively limited writings presented in here, the author seeks to invite every reader who believes himself Islam to do every aspect of life in the Islamic public space, and strives to make others who he believes as well and one thought with him (but does not do what is rightly thought), for each moment to start creating changes to himself and those around him. With this all, it is expected that other people simply see and imitate what is rightly thought and done, without always having to be patronizing or inviting.
G. Closing Remarks

As to which question is being addressed by this paper why Islamic values in public spaces in a predominantly religious region are often not reflected in the behavior of people who should be more Islamic examples than others in a predominantly Muslim country, from what has been discussed above it can be concluded that the religious community should be a model for the experience of teaching in the public space. However, the un-Islamic behavior that they see cannot be entirely blamed on their religion, but on the environmental factors in which they are located and the involvement of other actors should not be considered to have no social "sin". As evidenced by the experiences of Muslim individuals who live or visit various cities of the world, they can also obey the prevailing provisions because they are aware that if they violate the rules and regulations in the public sphere, they are subject to sanctions regardless of what religion they profess, which countries they are coming to, what level of education they already have, including whatever religious social status they enjoy in the community environment from which they come from. Thus, it can be asserted that the behavior of non-Muslim Muslims in the public sphere is strongly influenced by the application of the rules wherever they are. That is, the awareness that there is a factor that God sees what they do when and where they are is no more significant than the consistency of imposing sanctions on violations by the relevant agencies.

If this conclusion is acceptable then the worldview of Muslims about the application of Islamic values in the public sphere need to be accompanied by institutions consistently to apply it in everyday life, so that wrong behavior in this world will also be sanctioned in this world. Violations and punitive sanctions imposed by the implementers of the rules of the world are as important as the punishments or sanctions they will receive in the future after dead.
More than that, Muslims are perceived as failing to represent Islam in real life wherever they are. Therefore, every Muslim is personally and socially responsible to engineer an Islamic social and cultural change wherever they are. Another way they might be able to do so in order that Islam is not to blame is by not representing themselves, whether in terms of clothing, symbolic expression in everyday life. Thus, any misconduct that they undertake can no longer be based on Islam, apart from personal or personal behavior, although it can be claimed that if it were not Islam that should behave Islamic in the public sphere as a living example of Islamic superior claims above, then Who else. Finally, should they wear Islamic clothes whenever and whereever, they behavior should also agree to the teaching of Islam.

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**Catatan:**

1. This is referred to the Hadith of the Holy Prophet which means "Cleanliness Is Part of the Faith"
2. [http://ireport.cnn.com/docs/DOC-1202168](http://ireport.cnn.com/docs/DOC-1202168), accessed on September 1, 2017. Of course there is a room to discuss and question the methods and samples as the relevant survey is conducted. But for this paper the author has used the results of this survey.
10. This section of the paper was written during the weeks of class discussions at the IAIN STS Jambi Graduate Program where almost all students agreed under the National Examination in 2011 there has been a collective lie among unscrupulous elements. A Regent (Bupati) asked the Head Education Office to ensure that the number of students who pass the UN (national exam) should be improved or at least persisted. The Head of the Education Office did the same to the Principal who also did the same to the teachers. And the teachers who are also supervisors doubles as answering questions for the students. So perfect is the collective lie. The national examination system when it
is not repaired will create a generation that never believes in its teacher, perhaps even much larger, ie the loss of public trust to the wider community. The adage that if the urinary teacher stood up, then the pupil urine ran might be able to turn into a standing urinary teacher, then one student would dare to "piss" his teacher. Though it maybe not in the real sense.

11Of what it means by changing "what it is one’s self, that is the eart or qolbu” in these two verses, there are two opinions. The first stage only connects the "anything" with the existing state of mind in a new society can change whether they themselves take the initiative to change it, which will therefore change the other conditions. But the second opinion defines "nothing" as what is in "themselves", ie their heart or qolbu.


13See the verse's interpretation of the obligation to make changes as quoted above.


15Malek Bennabi, Hadith fi al-Bina’ al-Jadid (Beirut: Al-Maktabah Al-Asriyah, tanpa tahun), hal 50.


17Malek Bennabi, Milad Mujtama, ...p. 34. See also “Social Change as Seen by Malik Bennabi, The American Journal of Islamic Social Sciences, vol. 8, No. 1, 1991, p. 191.


20http://www.newworldencyclopedia.org/


24Terasa memberikan contoh seperti ini menjadi tidak nyaman bagi keluarga yang ditinggal, tetapi ini disampaikan hanya untuk kepentingan akademis dengan harapan bisa belajar dari peristiwa-peritiwa tersebut.


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